

A Harvest of Good Memories

Sunday-school Times.

Pleasant memories are a perennial growth. They perpetuate themselves year by year. They do not die out with the close of each summer. They are fresh in the autumn. They have life thro the winter. They blossom anew each spring without any new sowing. Yet pleasant memories may be planted in a fitting soil in a single hour. A kindly look and word to a young child may be the seed of glad and grateful memories to that child for a life-time. An assurance of sympathy in time of sorrow and need, to one who is heavy burdened, may fix remembrance, for all coming years, of the loving heart that gives it expression.

Winning Souls

Margaret E. Sangster.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied; that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, afraid and ashamed. What wonder then if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, finds him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?

The Religion of Music

New York Observer.

Christianity is the religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness and depth of Christian song. There is a spontaneity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?" Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the

school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put himself into the world he put song into it also. By saving men he saved their music, too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is going into its earthly phraseology and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ today is leading the grandest choruses of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to his name. The sublimest oratorios have had inspiration from the Nazarene. Christianity is a religion that can sing and that does sing.

"It Is God that Worketh in You"

The Advance.

Some men, of course, have greater natural ability than others; but that natural ability is itself a gift from God, and it can not climb to greatness except up stairs which God's hand has built, and along corridors which he has established. Natural ability can not give importance to insignificance, beauty to ugliness, or stability to falsehood. Happy for it if it can take hold of strength, and be carried to greatness in the chariot of some forceful idea. And by a co-ordination of faculties which we call genius, our great men manage to do this. They do not spin ideas out of the texture of their own minds, but they take hold of them. As Sinbad the Sailor was lifted out of the "Valley of Diamonds," taking great wealth with him, by tying himself to a "Roc," which bore him aloft with the utmost ease, so our great men fly with borrowed wings. Some great idea takes them up and teaches them how to sing, or shows them the realm of philosophy from an advantageous height, or lifts them up to the third heaven of moral sublimity; and they do their part by telling, as well as they can, what they have been taught. All the great names of the world are associated with some great thought, or principle, or force, which reflected greatness on them. We need not belittle their part in the work of human advancement. He is a wise man, who in poetry, art, literature, philosophy, mechanics, or any other department of human effort, consciously or unconsciously takes hold of God's strength.

The Duty of Helpfulness

Omaha Advocate.

No man liveth to himself alone. Like the laws of adhesion and cohesion that attract and hold every particle of matter, so every man and woman in the social system is a center of influence and helps to influence the entire system. So depraved and treacherous are the tendencies of the unregenerate human heart that, if left to itself, it imbues society

with its own warrings, jealousies, hatreds and distempers. What life does not carry within itself some wound, or bear about some infirmity? There are lions' dens in human bosoms; pestilences breed from unruly tongues; famine and earthquake consume and quake in the hard and vindictive heart. Some human temperaments are as offensive to each other as hostile races. This clash of feelings and sentiments has inspired the universal dirge and drawn to write earth's page of blood. If there is to be healing and contentment and peace, the agency must be powerful, persistent and universal.

Christian sympathy is Christ among His people applying the physician's art to the world's woes. It is the new heart, made pure and holy, that must reach and restore, through the blood of Christ. Every child of the King is to carry his balm. No condition is so revolting or fallen that does not call for the same ministry. "Inasmuch as ye have done it unto one of the least of these, my brethren," says the Master, "ye have done it unto me." We must carry sympathy and help to those of uncongenial temperaments; we must conquer prejudices; if Christ had not come to save the unholy we ourselves would have been without salvation. The duty is ever present. Want of thought indicates lack of love and interest, and in consequence of failure to bring the needed succor sins of omission become as grievous as sins of commission. Jesus appeals to us through poor, sinsick souls. The wayward daughter, the prodigal son, the wretch in the gutter, the indifferent slave of society, all call to us. Jesus spoke tender words to the erring, and when he had healed them said: "Go and sin no more." From out the blandishments of sin, or the gilded doorway to perdition, may be snatched, as brands from the burning, many despairing lives, waiting for the succoring word and hand. Such a word is sweet with the accents of heavenly love; such a hand is strengthened with omnipotence. Sitting upon the throne is He who suffered for all mankind, and he represents his sorrowing ones, and still reminds us, saying, "Inasmuch." So it is for Christ's sake that the helping hand is given and loving word is spoken. Such duty discharged gives joy. Thus the world is to be saved and the heavens of eternity are to be set with the shining lights of redeemed ones, glorified in the image of God.

Our Bible School

STUDIES IN THE LIFE OF CHRIST

Monday: (1) The Tribute Question. Matt. 22: 15-22. (2) The Resurrection Question. Luke 20: 27-40. (3) The Commandment Question. Mark 12: 28-34.

Tuesday: (1) The Messiah Question. Matt. 22: 41-46. (2) The Great Denunciation. Matt. 23: 1-39.

Wednesday: (1) The Widow's Mites. Mark 12: 41-44. (2) The Dying Seed. John 12: 20-36. (3) The Judgment on Unbelief. John 12: 37-50.